Sunni view of Yazid I

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This is a sub-article to Sunni and Yazid I

Yazid I remains a controversial figure in Islamic history, due to his unpopular rule resulting in the death of Hussain the grandson of Muhammad, as well as waging war against the 2 holy cities of Islam, Mecca and Medina, both of which was forbidden by the laws of Sharia. Amongst the views of Yazid include:

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[edit] Salafi views

A hadith stated by 'Umair bin Al-Aswad Al-Anasi told him that he went to 'Ubada bin As-Samit while he was staying in his house at the seashore of Him with (his wife) Um Haram. 'Umair said. Um Haram informed us that she heard Muhammad saying, "Paradise is granted to the first batch of my followers who will undertake a naval expedition." Um Haram added, I said, 'O Allah's Apostle! Will I be amongst them?' He replied, 'You are amongst them.' Muhammad then said, 'The first army amongst' my followers who will invade Caesar's City will be forgiven their sins.' I asked, 'Will I be one of them, O Allah's Apostle?' He replied in the negative." Volume 4, Book 52, Number 175 Narrated Khalid bin Madan.

Muhammad ibn Jarir al-Tabari records under the year A.H. 49 (February 9, 669-January 1, 670) during the reign of Muawiya I, a number of forces, including one under Yazid struck at Constantinople. The First Arab siege of Constantinople was a naval assault lasting through the years 670-677. Many Salafi scholars claim that Yazid took part in the first assault. However, many Ahlus Sunna ulema have proved that he did not take part for the first seven battles. In fact his Hadith clearly did not refer to Yazid as he did not take part in the first battle of Constantinople[1], it was his father Mu'awiya[2] during the reign of Caliph Uthman [3] therefore this verse did not apply at all to Yazid. In fact, according to the scholar Ibn Khaldun Yazid was unwillingly to take part in the first seven Jihads against Constantinople, and was eventually forced to attend the eighth by his father.[4] Therefore any reference to applying this to Yazid is incorrect and refuted by both Shias and Sunnis.

Imaam Muhammad Gazzalee(d.505H) said he was a Muslim with a correct aqeedah and a complete Muslim and it is not permissible in the sharee'ah to curse and abuse him. (see Ahyaa al-Uloom (3/108), Wafyaat al-A'yaan (1/328), Miratul-Janaan (3/176), al-Bidaayah Wan-Nihaayah (12/173), Hayaat al-Haiwaan (2/176), Sawaa'iq al-Meharqah (pg.222), Dhuu al-Ma'alee (pg.49), Sharh Fiqhul-Akbar (pg.87), Nibraas (pg.551), Shadhraat adh-Dhahab Fee Akhbaar Minal Madhab (1/69), Tafseer Rooh al-Ma'anee (13/73), Fataawa Azeezee (1/100), Fataawa Abdul-Hayy (1/60), Aqaa'id al-Islaam (pg.223).

Mulla Alee Qaaree said, "The majority of the Scholars have prohibited cursing Yazeed and Hajjaaj." (Mirqaat Sharh Mishkaat (4/52). Sunni view of Yazid

What follows is a list of some of the scholars who held various opinions about Yazeed ibn Mua'wiyyah.

1. Imaam Qaadhee Abu Bakr ibn al-Arabee Maalikee (d.543H) He did not hold permissible the cursing and abusing of Yazeed nor declaring him to be a disbeliever. He said, "If it is said justice and knowledge are from the conditions of Khilaafah and Yazeed neither had justice or knowledge, then we will say what is the thing by which he have to come to know Yazeed had no justice or knowledge." (al-Awaasim Minal Qawaasim (pg.222) He also said, "Where are those historians who wrote against Yazeed in mentioning alcohol and open sinning, do they not have any shame?" (al-Awaasim Minal Qawaasim (pg.222)
2. Shaikh Abdul-Mugeeth Hanbalee (d.583H) He was not in favour of cursing Yazeed nor declaring him to be a disbeliever, rather he authored a biography of Yazeed with the title of, "Fadhal Yazeed." "and his (Abdul-Mugeeth's) book 'Fadhal Yazeed bin Mu'awiyyah', in it he has mentioned strange incidences." (Hidaayatul A'aarifeen Asmaa al-Mu'allifeen Wa Athaar Musannifeen (5/623), al-Bidaayah Wan-Nihaayah (12/328). Haafidh Ibn Katheer said about him, "He was from the righteous Hanbalee's who the common folk referred to." (al-Bidaayah Wan-Nihaayah (12/328). Imaam Ibn al-Jawzee said, "I hope from Allaah that me and Abdul-Mugeeth will be together in Paradise. Muhib ud deen Abul-Baqaa said from this we find (ibn al-Jawzee) knew Abdul-Mugeeth was from the righteous worshippers of Allaah and may he have mercy on both of them." (Dhail Tabaqaat Hanabillah (1/356) of Ibn Rajab.)
3. Allaamah Abul-Khair Qazwainee. (d.590H) Imaam Ibn Katheer said, "After he left Qazwain he went to Baghdaad where he became a teacher in Madrassah Nizaamiyyah

and he would admonish and deliver lectures to the people. So on the day of Ashoorah he sat on the minbar to admonish the people, it was said to him to curse Yazeed bin Mu'awiyyah. He replied, "He was but an Imaam Mujtahid." (al-Bidaayah Wan-Nihaayah (9/13), Risaalah al-Mustarfah Lee-Bayaan Mashoor Kitaab as-Sunnah al-Musharfah (pg.132).

4. Allaamah Ibn as-Saalah (d.646H) He was also not in favour of cursing Yazeed or saying he was a disbeliever. Ibn Hajr Makkee writes, "Ibn Salaah who is from our jurists and scholars of hadeeth, I have seen in his Fataawa that when he was asked concerning the individual who would only curse Yazeed because he ordered the death of Hussain. Then in answer to this he said, according to us Yazeed ordering the death of Hussain is not correct and cursing and abusing Yazeed is not the sign of a believer….." (as-Sawaa'iq al-Meharqah (pg.222).
5. Shaikh ul-Islaam Imaam Ibn Taymiyyah (d.728H) He was neither in favour of cursing Yazeed nor declaring him to be a disbeliever. He says, "And the people who curse Yazeed and other such people like him then it is UPON them to bring evidence, Firstly: that he (Yazeed) was an open sinner and an oppressor and therefore prove he really was an open sinner and an oppressor. As allowing them to be cursed also needs to be proven that he continued this open sinning and oppression to the end up until his death. Secondly: Then after this they must prove that it is permissible to curse specific people like Yazeed." He goes onto say, "and the verse, "May the Curse of Allaah be upon the oppressors." Is a general verse like the verses concerning punishment." He goes onto say, "And the hadeeth of Bukhaari states the first army to wage Jihaad against Constantinople is forgiven and the first army to do Jihaad against Constantinople, their Ameer was Yazeed ibn Mu'waiyyah and the word army entails a specific number and every member of this army is included in this forgiveness………." (Minhaaj as-Sunnah an-Nabawiyyah Fee Naqdh Kalaam ash-Shee'ah Wal-Qadariyyah (2/252), al-Muntaqa Minhaaj al-Ei'tidaal Fee Naqdh Kalaam ar-Rafdh Wal-Ei'tizaal (pg.290). However, this Hadith clearly did not refer to Yazid as he did **not** take part in the first battle of Constantinople[5], it was his father Mu'awiya[6] during the reign of Caliph Uthman [7] therefore this verse did not apply at all to Yazid. In fact, according to the reputed scholar Ibn Athir Yazid was unwillingly to take part in the first seven battles against Constantinople, and was eventually forced to attend the eighth by his father as punishment.[8]
6. Haafidh Imaam Ibn Qayyim al-Jawziyyah (d.751H). Haafidh Ibn Qayyim writes in his book al-Manaar al-Muneef, "ALL the narration's that mention the censure of Yazeed bin Mu'awiyyah are lies." The he goes onto say on the same page, "ALL the narration's that mention the censure of Mu'awiyyah are lies." (al-Manaar al-Muneef Fis-Saheeh Wadh-Dha'eef (pg.220).
7. Haafidh Imaam Ibn Katheer (d.774H) After mentioning the position of al-Haraasee (of the permissibility of cursing) he mentions his statements and says, "Imaam Ghazzalee has opposed the attribution of open sinning and tyranny to Yazeed and has prohibited from abusing Yazeed because he was a muslim and it is not established he expressed happiness or joy on the death of Hussain…." (al-Bidaayah Wan-Nihaayah (12/173).
8. Haafidh Ibn Rajab (d.795H) Haafidh Ibn Rajab also did not hold the opinion of cursing and declaring Yazeed to be a disbeliever. On the contrary he refute the allegation on Imaam Ahmad bin Hanbal that he cursed Yazeed. So he writes in clear words, "The statement of Imaam Ahmad only establishes cursing on all of the oppressors and there is

no clarification or specification for the permissibility of cursing Yazeed only." (Dhail Tabaqaat Hanabillah (2/356).

9. Mulla Alee Qaaree (d1014H). Mulla Alee Qaaree said, "The majority of the Scholars have prohibited cursing Yazeed and Hajjaaj." (Mirqaat Sharh Mishkaat (4/52).
10. Ibn Kathir, the pupil of Ibn Taymiyya stated in his famous book *Al Bidayah wa al Nihayah, "Traditions inform us that Yazeed loved worldly vices, would drink, listen to kept the company of boys with no facial hair (insinuation of homosexual pederasty), played drums, kept dogs (expression for bestiality), not a day would go by when he was not in a drunken state."*[9]

Ibn Kathir went further and confirms, *"Muslim was ordered to ransack Medina for three days. Yazeed committed a major sin. Sahaba and their children were slaughtered openly; other heinous acts were also perpetuated. We have already mentioned that he had Ibn Ziyad kill the grandson of Rasulullah (s) Husayn and his companions. In those three days in Madina, it is difficult to mention the type of acts that were carried out..."* therefore confirming his stance as holding Yazid responsible not only for tyrannic rule, but also for the murder of Imam Hussain.[10]

[edit] Negative views

Those holding a negative view state that the Hanafis, Hanbalis and Shafi'is deemed it permissible to curse Yazid. They also accuse him of homosexuality, pedophilia, zoophilia and incest with his mother sisters and daughters. He is further accused of being a drunkard that had abandoned the daily prayer and being personally responsible for killing Husayn ibn Ali, the rape and pillage of Mecca and Medina and setting the Kaaba on fire. Further, he is accused of the killing of large number of Sahaba who were on the Muslim side during the Battle of Badr as revenge for his non-Muslim Meccan relatives who were killed in battle by Muslims.

[edit] Ibn Kathir

Ibn Kathir, a 14th century Sunni Shafi'i Islamic scholar writes:

> “ Traditions inform us that Yazeed loved worldly vices, would drink, listen to kept the company of boys with no facial hair [11], played drums, kept dogs [12], not a day would go by when he was not in a drunken state [13] ”

> “ Muslim was ordered to ransack Medina for three days. Yazeed committed a major sin. Sahaba and their children were slaughtered openly; other heinous acts were also perpetuated. We have already mentioned that he had Ibn Ziyad kill the grandson of Rasulullah (s) Husayn and his companions. In those three days in Madina, it is difficult to mention the type of acts that were carried out. By doing this act Yazeed wanted to secure his governance, in the same way Allah broke the neck of every Pharaoh, the true King also broke the neck of Yazeed." ”

> ...
>
> "Rasulullah (s) said whoever perpetuated injustice and frightened the residents of Medina, the curse (la'nat) of Allah, His Angels and all people is on such a person [14]

> “ When Yazeed wrote to Ibn Ziyad ordering him to fight Ibn Zubayr in Makka, he said 'I can't obey this fasiq. I killed the grandson of Rasulullah upon his orders, I'm not now going to assault the Kaaba'. [13] ”

> “ Ibn Asakir, writing on Yazeed, states then when Husayn's head was brought before Yazeed, he recited the couplets of Ibn Zubayri the kaafir 'I wish my ancestors of Badr were here to see the severed head of the rebellious tribe (Muhammad's tribe, Hashim). [15] ”

> “ Whoever frightens Medina incurs the wrath of Allah, His Angels and all the people - and some Ulema have deemed it permissible to curse Yazeed. This includes individuals such as Ahmad ibn Hanbal, Allamah Hilalee, Abu Bakr Abdul Aziz, Qadhi Abu Ya'ala and his son Qadhi Abu Husayn. Ibn Jauzi wrote a book deeming it permissible to curse Yazeed [13] ”

[edit] Ali ibn al-Athir

Ali ibn al-Athir, a 13th century Sunni Islamic scholar transmitted [16]:

A narration attributed to Munzir ibn Zabeer reports:

> “ Verily Yazeed rewarded me with 100,000 dirhams but this cannot stop me from highlighting his state, By Allah he is a drunkard… ”

[edit] Al-Dhahabi

Al-Dhahabi, a 14th century Sunni Shafi'i Islamic scholar transmitted [17]:

A narration attributed to Ziyad Hurshee reports:

> “ Yazeed gave me alcohol to drink, I had never drunk alcohol like that before and I enquired where he had obtained its ingredients'. Yazeed replied 'it is made of sweet pomegranate, honey from Isfahan, sugar from Hawaz and grapes from Burdah…Yazeed indulged in alcohol and would participate in actions that opposed the dictates set by Allah ”

[edit] Ibn Jauzi

Ibn Jauzi in Wafa al-Wafa

> Yazeed appointed his cousin Uthman bin Muhammad bin Abu Sufyan as Governor of Madina. He sent a delegation to visit Yazeed who bore gifts so that they might take the oath of allegiance to him. Upon their return they said 'We have returned having visited a man who has no religion, he drinks, plays instruments, keeps the company of singers and dogs [12], we declare that we have broken our allegiance to him. Abdullah bin Abi Umro bin Hafs Mukhzumee commented 'Yazeed gave me gifts. But the reality is this man is an enemy of Allah and a drunkard. I shall separate myself from him in the same way that I remove my turban [from my head]….

[edit] Ibn Hajar al-Haytami

Ibn Hajar al-Haytami, a 16th century Sunni Shafi'i Islamic scholar calls Yazeed one of the most debased men in history.

> One group have deemed Yazeed to be a kaafir, another has stated he was a Muslim but a fasiq (transgressor), a fajir (one that commits debauchery) and a drunkard. There is consensus over his fisq (transgression). One party of Ulema have stated that you can curse him by name, this includes individuals such as Ibn Jauzi and Ahmad. One group made up of individuals such as Ibn Jauzi deem Yazeed a kaafir, others say he was not a kaafir but rather this is a matter that has caused a difference of opinion.
>
> The majority of Ahl'ul Sunnah all agree that he was a fasiq (transgressor), a fajir (one that commits debauchery) and a drunkard. Waqidi had recorded a narration 'Verily we opposed Yazeed fearing Allah would reign stones down on us, Yazeed considered nikah (marriage) with mothers and sisters to be permissible and drank alcohol".
>
> ...
>
> "Dhahabi narrates that when Abdullah bin Kuzai returned from Damascus he stated that Yazeed performs zina with his mother, sister and daughters. We had better start a movement to oppose Yazeed otherwise stones may reign down on us [18]

[edit] Shah Abdul Aziz

Shah Abdul Aziz, a 19th century Sunni Hanafi Islamic scholar states:

> Imam Husayn did not give baiah to Yazeed because he was a drunkard, a fasiq and Dhaalim. [19]:

Also:

> "Upon the orders of Yazeed the disgraceful people from Syria and Iraq killed Imam Husayn. [20]:

[edit] Ibn Taymiya

Ibn Taymiya, a 14th century Sunni Hanbali Salafi Islamic scholar writes:

> Yazeed had the sword and hence he had the power to deal with anyone that opposed him. He had the power to reward his subjects with the contents of the treasury, and could also withhold their rights. He had the power to punish criminals; it is in this context that we can understand that he was the khalifah and king. Issues such as Yazeed's piety or lack of it, or his honesty or lack of it, is another matter. In all of his actions Yazeed was not just, there is no dispute amongst the people of Islam on this matter. [21]

[edit] Ibn Khaldun

Ibn Khaldun, a 14th century Sunni Islamic scholar writes:

> Yazeed's time of governance can be seen as fisq and debauchery, and the blame is on Mu'awiya who should have controlled him [22]

[edit] Abu al-Fida

Abu al-Fida, a 14th century Sunni Islamic scholar writes:

> Yazeed played the tambourine, drank alcohol and raised bears [12] [23]

[edit] Qadi Thanaullah Panipati

Qadi Thanaullah Panipati, a 19th century Sunni Hanafi Islamic scholar wrote:

> Yazeed deemed drinking alcohol to be Halaal, and he recited these couplets 'if the Deen of Ahmad deems alcohol to be haraam… [24]

> The Banu Umayya were initially kaafir, then some of them presented themselves as Muslim. Yazeed then became a kaafir. The Banu Umayya maintained their enmity towards the family of the Prophet (sawas), and killed Husayn in a cruel manner. The kaafir Yazeed committed kufr in relation to the Deen of Muhammad (sawas) proven by the fact that at the time of the killing of Husayn he made a pointed reference to avenging the deaths of his kaafir ancestors slain in Badr. He acted against the family of Muhammad (sawas), Banu Hashim and in his drunken state he praised the Banu Umayya and **cursed** the Banu Hashim from the pulpit [25]

[edit] MAmjad 'Ali Azami in Bahar e Shariat

Bahar e Shariat by Amjad 'Ali Azami stated:

> Some say 'Why should we discuss such a thing since he [Yazeed] was a King and he [Husayn] was also a King' - one who makes such comments {refusing to hold opinion on Yazeed and Husayn) is accursed, a Kharijee, Nasibi and hell bound. The dispute is over whether he [Yazeed] was a kaafir. The madhab of Abu Hanifa stipulates that he was a fasiq and fajir, nor was he a kaafir nor a Muslim [26]

[edit] Muhammad Zakariya al-Kandahlawi

Muhammad Zakariya al-Kandahlawi, a 20th century Deobandi Islamic scholar wrote:

> The army that Yazeed had sent to Medina comprised 60,000 horsemen and 15,000 foot soldiers. For three days they shed blood freely, 1000 women were raped and 700 from the Quraysh and Ansar were killed. Ten thousand women and children were made slaves. Muslim bin Uqba forced people to give bayya to Yazeed in such a manner that people were enslaved and Yazeed could sell them as he pleased, no Sahaba who were [with the Prophet (saws)] at Hudaibiya were spared". All the Badr Sahaba were killed in this battle. [27]

[edit] Mahmud al-Alusi

Mahmud al-Alusi, a 19th century Sunni Islamic scholar wrote:

> Yazeed the impure denied the Prophethood of Rasulullah (s). The treatment that he meted out to the people of Makka, Medina and the family of the Prophet proves that he was a kaafir [28]

> The wicked Yazeed failed to testify to the Prophethood of Hadhrath Muhammad (sawas). He also perpetrated acts against the residents of Makka, Medina and the family of the Prophet (sawas). He indulged in these acts against them during their lives and after their deaths. These acts are so conclusively proven that had he placed the Qur'an in his hands it would have testified to his kuffar. His being a fasiq and fajir did not go unnoticed by the Ulema of Islam, but the Salaf had no choice but to remain silent as they were living under threat. [29]

> Amongst the Shaafi's we are in agreement that it is permissible to curse Yazeed [30]

[edit] ?

In Hayaath al Haywaan:

> Yazeed would hunt with cheetas, play chess and drink alcohol [22]

In Tareekh Kamil:

Ibn Khaldun, a 14th century Sunni Islamic scholar writes:

> The narrator states 'By Allah, Yazeed drinks alcohol and abandons Salat [22]

Tareekh Kamil: [[Ibn Abbas replied to a letter of Yazeed stating 'You killed Husayn ibn 'Ali as well as the youth from Banu Abdul Muttalib, who were beacons of guidance." [22]]], a 21st century Sunni Islamic scholar

In Tareekh Khamees:

> The people of Medina broke the baiah to Yazeed on account of his bad acts, he used to drink alcohol[22]

Citing Tadhkira, Maqathil and Shazarath al Dhabah. This is also found in the Arabic (non-Leiden) version of the History of Al-Tabari [22]:

> When the head of Husayn (R), the grandson of the Holy Prophet (saws), was

> presented before Yazeed he recited the couplets of the kaafir Zubayri:
>
> "Banu Hashim staged a play for Kingdom there was no news from the skies neither was there any revelation"

Sharh Fiqh Akbar:

> Following the murder of Husayn, Yazeed said 'I avenged the killing of my kaafir relatives in Badr through killing the family of the Prophet. [22]

Maqathil Husayn:

> Yazeed wrote a letter to Waleed the Governor of Medina, in which he stated 'Force Husayn to give bayya. Should he refuse then strike off his head and return it to me.' [22]

Maqathil al Husayn:

> Ibn Umar wrote to Yazeed, 'Hasn't your heart gone black yet? You murdered the family of the Prophet?'[22]

Mutaalib al Saul:

> Ibn Ziyad wrote to Husayn 'I have received information that you have arrived in Kerbala, and Yazeed has told me not to kill you, provided you accept his authority and mine.' [22]

Ashiath al-Lamaath:

> It is unusual that some say Yazeed did not kill Husayn when he instructed Ibn Ziyad to carry out the killing". [22]

[edit] References

1. ^ al-Bidaayah Wan-Nihaayah
2. ^ *The Arab world: an illustrated history* by Kirk H. Sowell, 2004, p48
3. ^ *The shade of swords: Jihad and the conflict between Islam and Christianity* by M. J. Akbar, 2002, p48

4. ^ Tarikh Ibn Khaldun
5. ^ al-Bidaayah Wan-Nihaayah
6. ^ *The Arab world: an illustrated history* by Kirk H. Sowell, 2004, p48
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8. ^ al-Kamil fi at-tarikh by Ibn Athir
9. ^ *Al Bidayah wa al Nihayah* Ibn Kathir, Vol.8 Dhikr Ras al Husayn, p204
10. ^ *Al Bidayah wa al Nihayah* Ibn Kathir, Vol.8 Dhikr Ras al Husayn, p222
11. ^ civil expression for paedophilia boys, a form of homosexuality
12. ^ [a] [b] [c] civil expression for bestiality
13. ^ [a] [b] [c] Al Bidayah wa al-Nihayah [1]
14. ^ Al Bidayah wa al-Nihayah Volume 8 page 222 [2]
15. ^ Al Bidayah wa al-Nihayah Volume 8 page 204 [3]
16. ^ The Complete History (book) Volume 3 page 450 [4]
17. ^ "Siyar A'lam Al-Nubala" Volume 4 pages 37-38 [5]
18. ^ Al-Sawa'iq al-Muhriqah [6]
19. ^ Sirush Shahadhathayn [7]
20. ^ Taufa Ithna Ashari [8]
21. ^ Minhaj as-Sunnah an-Nabawiyyah [9]
22. ^ [a] [b] [c] [d] [e] [f] [g] [h] [i] [j] [k] [10]
23. ^ The Concise History of Humanity or Chronicles (book) [11]
24. ^ Tafsir al-Mazhari [12]
25. ^ Tafsir al-Mazhari Volume 5 page 21, under the commentary of Surah Ibrahim verse 28 [13]
26. ^ Bahar e Shariat [14]
27. ^ au khanar al masalik [15]
28. ^ Ruh al-Ma'ani [16]
29. ^ Ruh al-Ma'ani page 72 commentary of Surah Muhammad[17]
30. ^ Haseeya Nabraas page 551 [18]

[edit] External links

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